

“Emun Berangkat”: Exploring Teamwork in Organizations through Local Wisdom Narratives

Abidah^{1*}, Makmur Harun², Ramdansyah Fitrah³, Lukmannulhaqim⁴

¹Islamic Educational Management Department, Institut Agama Islam Negeri Takengon, Aceh, Indonesia

²Language and Communication Department, Universiti Pendidikan Sultan Idris, Perak, Malaysia

^{3,4}Islamic Banking Department, Institut Agama Islam Negeri Takengon, Aceh, Indonesia

Email: abidah.iaintakengon1@gmail.com¹, makmur@fbk.upsi.edu.my²,

winramdan4783@gmail.com³, lukmannulhaqimiain@gmail.com⁴

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Abstract:

This paper is a response to the limitations of previous studies regarding teamwork and its relationship with effectiveness in the workplace, communication in teamwork, and the role of leadership in teamwork. This paper will find local wisdom narratives regarding teamwork principles so that they can guide actions when working in teams. The research method used was qualitative with an ethnographic approach, conducting interviews with 12 people using a purposive sampling technique, who were selected based on expertise such as cultural figures, Gayo traditional councils, academics, community and religious leaders, education practitioners, and managers. Ethnographic data analysis emphasizes understanding the cultural context so that it can be seen how everything is interconnected and meaningful. Data were analyzed through three stages, namely data restatement, data description, and data interpretation, and ended with a conclusion. The results of the research show that the principles of teamwork are based on local Gayo wisdom, namely the importance of having a vision, being well organized, making decisions through consensus, ethics, mutual welfare, altruism, common goals, coherence, values, meaningful, proportional, job assignment and specialization, monism or non-overlapping, integrity, consolidation, synergy, esprit de corps, solidarity, cohesion, loyalty, effective leadership, interdependence, interconnectedness, mutual trust, mutual development, collaboration, mutual benefit, normative, optimistic, firm, empathetic, harmonious, full of affection, mutual respect.

Keywords: *Team Work, Local Wisdom, Communication, Kerawang Gayo*

Abstrak:

Paper ini merupakan respons terhadap keterbatasan studi sebelumnya mengenai teamwork dan hubungannya dengan efektivitas di tempat kerja, komunikasi dalam teamwork, serta peran kepemimpinan dalam teamwork. Paper ini akan menemukan narasi kearifan lokal mengenai prinsip-prinsip teamwork, sehingga dapat memandu tindakan bekerja dalam tim. Metode penelitian yang digunakan bersifat kualitatif dengan pendekatan etnografi, melakukan wawancara kepada 12 orang dengan Teknik purposive sampling, yang dipilih berdasarkan keahlian seperti budayawan, majelis adat Gayo, akademisi, tokoh masyarakat dan agama, serta praktisi dan manajer pendidikan. Analisis data etnografi menekankan pemahaman tentang konteks budaya, sehingga dapat dilihat bagaimana segala sesuatu saling terkait dan bermakna. Data dianalisis melalui tiga tahap, yaitu restatement data, deskripsi data, dan interpretasi data, dan diakhiri dengan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa prinsip-prinsip teamwork

berbasis kearifan lokal Gayo, yaitu pentingnya memiliki visi, terorganisir dengan baik, pengambilan keputusan melalui konsensus, etika, kesejahteraan bersama, altruisme, tujuan bersama, koherensi, nilai, bermakna, proporsional, penugasan pekerjaan dan spesialisasi, monisme atau tidak tumpang tindih, integritas, konsolidasi, sinergi, semangat korps, solidaritas, kohesi, loyalitas, kepemimpinan yang efektif, saling ketergantungan, saling berhubungan, saling percaya, saling membangun, kolaborasi, saling menguntungkan, normatif, optimis, tegas, empati, harmonis, penuh kasih sayang, saling menghormati.

Kata Kunci: *Kerja Team, Kearifan Lokal, Komunikasi, Kerawang Gayo*

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INTRODUCTION

The ability to work in teams is needed. Teamwork is the collaborative effort of a group of individuals working together to achieve a common goal (Kobushko et al., 2020; Baumann & Younkin, 2022). Teamwork is fundamental in various environments, including the workplace, sports, education, and community activities. Teams are groups of people who work together to achieve a common goal. Teamwork creates an environment where individuals can support each other and combine their skills and resources to achieve better results than could be achieved individually (Strode et al., 2022; De Prada et al., 2022). Research states collaboration significantly affects HR performance (Pandelaki, 2021; Qureshi et al., 2023; Zhao et al., 2023).

The study of the relationship with teamwork has grown, as has the study of teamwork and its relationship with effectiveness in the workplace (Berber et al., 2020; Başoğul, 2021; Jiang et al., 2022). Furthermore, the perspective of teamwork and its impact on performance and organizational success (Berber et al., 2020; Imam & Zaheer, 2021; Akpa et al., 2021; Imam & Zaheer, 2021; Akpa et al., 2021; Zajac et al., 2021). Many teamwork narratives also look at communication relationships within the team; other studies on teamwork reviewed the characteristics that underlie teamwork (Anderson et al. 2021; Roberts et al., 2022). However, previous research has not discussed the principles of teamwork based on local wisdom values.

This paper is a response to the limitations of previous studies; therefore, writing about teamwork from the perspective of local wisdom aims to explore the values of local wisdom or local wisdom that can be applied in partnership. Through this approach, the author seeks to show that local culture and values are valuable in building cooperation and collaboration within a team. This paper is expected to provide an in-depth look at how local wisdom can be a strong foundation for building and strengthening successful teamwork.

This paper is based on the argument that teamwork is not just about physical cooperation but also includes emotional and social aspects. This value is the foundation for a healthy and productive work culture in various contexts, including business, education, and social organizations (Pascucci et al., 2022). It is recognized that the source of values comes not only from knowledge but also from religious messages and local wisdom reflected in the culture and traditions of society. These values are essential in shaping the character and actions of

individuals and society (Pesurnay, 2018; Suprpto et al., 2021; Primayanti & Puspita, 2022). Local wisdom refers to values, norms, and practices that develop within a particular community or group. The importance of local knowledge is often held very firmly by their communities because they have an essential role in shaping cultural identity, guiding daily actions, and maintaining balance in social life. Thus, this article will find local wisdom narratives about the principles of teamwork to show the movement of working in teams.

RESEARCH METHODS

The research on teamwork narratives based on the local wisdom of the Gayo people is qualitative and based on an ethnographic approach because this research aims to understand individual behavior in their cultural context. This is important because the norms, values, and social structures around them often influence human behavior. Ethnography allows researchers to see how this context shapes and influences individual actions. Research on motifs in a tribe involves a series of steps designed to understand and analyze art or design motifs derived from the tribe's cultural heritage. The selection of the Gayo tribe was based on its history, geographical location, and uniqueness in art and culture. The researcher also sought information about motifs unique to the Gayo tribe. The researcher looked for patterns, meanings, and relationships between motifs and detailing the use of motifs.

Researchers conducted a study of Gayo traditional shirt carving motifs by conducting in-depth interviews with 12 people with the determination of respondents based on considerations (purposive sampling) based on expertise such as culturalists, Gayo traditional assemblies, academics, community leaders, and religious leaders, as well as practitioners and education managers; respondents were interviewed for awareness and willingness, questions were asked instrumentally open, and intensive to understand views on experiences and values. These interviews aimed to understand these motifs' meaning, value, and function in the context of Gayo culture.

In ethnographic data analysis, researchers emphasize understanding the cultural context to see how everything is interrelated and meaningful. Researchers analyze data through three stages: restating, describing, and interpreting it. These three stages of analysis form the basis for making conclusions.

RESULTS AND DISCUSSIONS

Recognizing the origin of the Gayo people is a challenging task, as there is not much literature explaining the Gayo people. This is due to many reasons, including the limited number of anthropologists researching the tribe's origins. Cultural issues and social changes in Gayo society dominate research on the Gayo tribe.

Recent research conducted by the archaeological center team in Mendale Niche, Kebayakan District, Central Aceh Regency, Wiradyana, and Setiawan explained that the archaeological data generated from research in this niche, in general, are human skeletal fragments, fragments of human bones and teeth, animal bone fragments, pottery fragments, ceramic fragments, charcoal fragments, shell fragments, arrowhead fragments, woven remains, burnt bone fragments and

stone scat. The data's radiocarbon analysis results are 2590 ± 120 BP from a depth of 30 CM-40 CM and 4400 ± 120 BP from a depth of 70 CM. The analysis results explain the relationship between the use of these tools by humans buried at that location. This is reflected in the association between the human skeleton and stone tools found at the same level as the skeleton findings. The results of DNA analysis of the human structure found in Box S2T2 with DNA from current human blood samples (one of the owners of the Ujung Karang loyang) have similarities (Purnawibowo, 2015).

Furthermore, the Dutch scholar H. Kern, known as a pioneer in studying Austro-Asian languages, confirmed in terms of language that the source of the culture of the Malay people is in Champa, Cochin, China, and Cambodia. In other words, the origin of the Malay people is from Indo-China. The Old Malay group is now known to be descended from Batak, Nias, Gayo Alas, Toraja, and others. Even among the descendants of the Old Malays, who had reached the Philippine islands in ancient times, some are called the same and have the characteristics of the Batak people. A recent investigation discovered that indigenous people in Aceh Besar are descended from or similar to the Batak people. He further explained, "It is correct that the descendants of Gayo and Alas are included in the Old Malay group (Said, 1979). Here, the author will describe the Gayo community area in Central Aceh; a geographical portrait of this area is located between the Central Aceh Regency and Bener Meriah Regency, located at $4^{\circ} 33'$ north latitude and $96^{\circ} 45'$ - $96^{\circ} 55'$ East Longitude. Its total area is $\pm 577,948$ Ha or 10.4% of the total area of Nanggroe Aceh Darussalam Province, with an average height of 200-2600 KM from sea level. The country has a cool climate with an average temperature of 20 C and is categorized as rainy. The people of Central Aceh are predominantly Gayo, but there are also indigenous tribes such as Javanese, Acehnese, Minang, Batak, Chinese, and others. The anatomy of the community reflects how multicultural the people of Central Aceh are. In addition, religious diversity is the community's social capital that is always fostered in harmony (Gustami, 2007).

Gayo Kerawang is a traditional cloth in Gayo society, similar to Navajo cloth in America, Hanfu cloth, Cheongsam, Tang suit, Zhongshan if in Chinese tribes, Akubra hat, and swagman if in Australian aboriginal tribes. Gayo Kerawang is a symbol of the splendor of the Gayo people. Gayo Kerawang fabric for the Gayo Highland community has its pride. The material symbolizes religion, customs, socio-cultural, and splendor (Joni, 2017). Gayo Kerawang, as conveyed by the chairman of the Gayo traditional council Jusin Saleh mentioned as follows;

angin i langit muasal "ker" iramal urum utok, ikerawang berarti iramal, maka timbul kerawang, nama kerawang : i "ker" dan "iterawang", i ker, igegerol wan ate, iwanni ni ulu, irawang kune bentukke. maka timbul tempatte si mubeda, apabile ikayu ukiran gerele, ike i ruje tetap kerawang, apabile i alas, lintem grele. i alas karena iayu gere pas mulengkung, gere pas iayonen karena musegi-segi, tapi bewene motif kerawang grele. jema zemen ijette gere pernah pake patrur, iramale, ikere, renye ijette sesiro beluh, Abdullah hakim tukang jit oya tun 60-an. Ike ara siniro ijet sal, Itos abangpe sal, renye abang abdullah hakim mungene, sirujee? hana gambare rencana? ibeningne renye sesiro bercerak, polan, polin, renye mujadi, oyale gerele kerawang.

Kerawang consists of the words "Ker" and "Rawang." Ker = thinking power, abstract designs that occur spontaneously, rawang = predictions or shadows can be from the phenomenon of the universe. Kerawang is a form of spontaneous imagination (Joni, 2017). Kerawang will be called if the motif is sewn on the cloth; if on woven mats, chopsticks called *belintem*; if on the ground or metal, it is called carving; if on wood, it is named Kerawang Gayo chisel. Furthermore, Kerawang Gayo is the result of the spontaneous realization of the imagination and the combination of the phenomenon of natural beauty and its contents with the character and social status of humans adjusted to the philosophy and meaning implied by the vast nature). Gayo Kerawang is one of the motifs used in decorating fabrics (Mukhirah, 2016).

Making Gayo Kerawang is done by darning the fabric, free to move back and forth (Leigh, 1989). Upuh ulen-ulen is a long garment or cloth that symbolizes greatness and respect for the customs of the Gayo people, which is their philosophy of life. Here is a picture of the Gayo Kerawang traditional cloth



Figure 1. Kerawang Gayo motives

Every motif contained in this Gayo Kerawang cloth has a meaning. In this article, the author will convey one of the motifs that narrate the substance and form of cooperation in the team; the motif is the *Emun Berangkat* motif; the following is an image of the man berangkat motif:



Figure 2. Motif of *Emun Berangkat*

Emun Berangkat translates to clouds on the ground. The philosophy of *Emun Berangkat* is meaningful in the proverbial expression of the local wisdom of the Gayo people, namely:

*Beluh Sara Loloten, Mewen Sara Tamunen,
Beluh ara Sirai, Mewen ara Sinantin,
Bulet Lagu Umut, Tirus Lagu Gelas*

Translation:

Going together by following in the footsteps of others (hand in hand / one goal), staying in one group.

Go where you are picked up, visit where you are waiting for a round like *umut* (*Umut* is a clean round like the stem of a banana), *Tirus* like *gelas* (glass is Gayo language to refer to the handle of a fishing rod made of unique bamboo for straight fishing rods that cannot be bent and shrink at the end. This bamboo is named in Gayo with *uluh serik*).

This expression means going in the same direction and staying together as one whole (Pinan, 1998). *Emun Berangkat* is an attitude, dignity, harmony, and manners of life. The meaning of "Going one goal, returning (home) one group" (wherever you go, stepping, walking, heading must be together, integrated, united as ideals, consensus) to face every problem, clear goals, and there are benefits, combined with compact, uphold dignity. Stay away from the void, and reach the right. Wherever we go, there will be traces of it; we will stay, we will live in one tribe, language, customs, ideals, consensus, facing a situation, event, businesses, a set of standards, commensurate, a group, feeling, responsibility, guarding, protecting for the common good, there will still be like when we will achieve something, not false, there is direction, purpose, and benefit. There is meaning in every action: inhabiting a place of life because of the rights and obligations that must be defended and fostered, all joint efforts only because of carrying out combined benefits or collective decisions or because of common interests, mutual tolerance, to the common good (gift), the interests of many people always come first, upholding each other's right decisions (Kadir, 2007)

Hurgronje (1996), a Dutch orientalist and ethnography expert, explained that the sense of Solidarity might be thicker in *sudere* in Gayo Land. *Sudere* for the Gayo people, the issues of community members become the issues of the community members present in the village. The burden of community members becomes that of other community members in the village. If there is enmity and the opposing party refuses reconciliation, opting for war, then other community members will join the battle; this is a form of cooperation and Solidarity within the Gayo community."

Hurgronje, a Dutch orientalist and ethnography expert, explained, on many occasions, for example, in marriage celebrations during community meetings, traditional elders often express Gayo philosophy as follows:

*"ari buletni pakat, tirusni genap, ratip musara, bilang belo, siberet enge ringen,
sinaru enge konot, si nyanya nge temas, si bise nge tawar, si mugah nge magih,
sijarak nge dekat, enta kune galakte enti muselpak, arokte enti mupolok.
alhamdulillah ike berdedele urum bererami, ike ataspe bur tuyuhni tapak, ke
luespe langit lepas itangak"*

The philosophy means that thanks to unity and oneness, in the same direction, everything can be handled, what does not exist becomes available, what is difficult becomes easy, what is heavy feels light, when together, everything becomes a task, finally like the regional proverb: *atase bur tuyuhni tapak, ke luespe langit lepas itangak* (even though the mountain is high but under the palm, even though the sky is high but can be incised/seen). The essence of the philosophical motif of *Emun Berangkat* above, no matter how difficult the work will be light when together even a very extraordinary expression that if done with reasonable cooperation, no matter how high the mountain must be under the footprint (can be passed), as well as the vastness of the sky can still be looked up.

Another philosophy that calls for working together is the expression, "*amik-amiken kuiwih anut-anuten ku toa*". Work is done synergistically, upstream together move simultaneously or move together to the estuary in the same direction along the way. The Gayo people believe that even though they are different from one another when it comes time to be together, for example, as the expression goes, ungkapan, "*nge beta kadang muripni, lagu manuk mukuru pune mukawan, kiteni asal mubese mubelah-belah mu urang-urang, wan hakiket ni buet turah musara* (Pinan, 1998)

Furthermore, many Gayo philosophies ask us to work together; for example, the expression, "*murum lagu reruni, musafat lagu lepat*", gather like an *onde-onde*, arranged like a *lepat*. or the expression, "*gelahmi bang kite bersiperalan amik bersitonan, sepapah sepupu sebegi seperange*". Let us take care of each other, hold each other's hands, lead each other, carry each other's hands, and be of the same age.

Ike buletle pakatte, musara genapte ratipte musara anguk, nyawa musara peluk susun bilang belo, rempak lagu ere, bulet lagu umut, tirus lagu gelas, si makal makeduduken remalan termulo, sibehu kin panglime sibegeral tengku nuruhni halal haram, benar salah, rakyat sidele nunuk sarek rempak terkuduk, insyaallah bewene buet rasae mutetah (Pinan, 1998)

Suppose there is unanimous agreement, united consensus, in harmony. In that case, life is contained in the body, neatly arranged like an arrangement of betel leaves, parallel like a comb, round like a banana stem, shrinking like a fishing rod handle; the smart one has a position, walks in front, the brave one is used as a commander, the one named *tengku* explains *halal haram*, right and wrong, many people follow from behind, God willing, whatever work is felt to be in order. From this philosophical expression, it can be understood that in a society or an organization, the ability to cooperate and cohesiveness is needed to carry out tasks to achieve organizational goals. The above philosophical expression also shows the importance of the arrangement of who does what; there is a clear division of labour, then if all work according to their respective duties, the work feels easy to organize. This philosophy is pure organizing.

Furthermore, we can also see how Gayo people hate people who become obstacles or disruptors of agreements or arrangements that have been formulated in such a way or become heroes in the morning. can be seen with the following expression: "*enti wan terbong murip kelah, wan jumpun murip pulo, wan cing murip kilo*". Do not be in the hallway, there is another hallway; in the haystack grows mushrooms; on the balance sheet, there are scales. Another philosophy, "*alang*

tulung beret berbantu, kasih bersisemayangen", helping each other is commendable; love and affection are civilized traits. another expression, "*Amil bersiparalen, Amik bersitonan, bersibebereten*". It is necessary to care for each other and hold each other and hope for each other, respect each other and respect each other".

An effort to achieve goals to get what is a common desire in a partnership or institutional relationship so the substance of cooperation is to obtain benefits or benefits that can be felt by people who are members of the working relationship "*lungini glue bersirasan, lemakni keramil turah ibebagi*" cannot be called cooperation if there are parties who are disadvantaged and other essential things that must be known that cooperation does not mean working together, but working together in a team because in completing tasks to achieve goals. Cooperation encourages the ability to work with others and be part of a group in carrying out assignments (Poort & Hofman, 2022). From some of the customary expressions above, it can be concluded that the principle of teamwork based on the local wisdom of *Kerawang Gayo* is as follows:



Figure 3. Word Cloud teamwork base on Tribe Gayo Local Wisdom

The word cloud data above shows that, in the context of Gayo's local wisdom, teamwork is prioritized with a focus on achieving the vision as the primary goal. Ethical, values, normative, and meaningful aspects become the main guidelines. In implementing teamwork, it is crucial to operationalize it through a "Well Organized" approach with a clear and neat structure, relevant job assignments, and specializations with appropriate skills. This is necessary to prevent dualism and overlap in the responsibilities of team members. In addition, it is essential to avoid dualism (too sharp a division) and overlaps (overlapping between tasks) in the context of teamwork. The team should work in an integrated manner, where each member has a clear role and no harmful overlap. In addition, the distribution of responsibilities must be proportional (Fajri & Terza Rahman, 2021), and the distribution of guilt must be symmetrical so that each team member makes a balanced contribution according to their abilities and expertise.

A successful team must be based on the spirit of togetherness or *Esprit de corps* (Graeff & Kleinewiese, 2020; Enoch & Tende, 2022; Uwen & Ekpenyong, 2022), which is reflected in several key indicators such as Solidarity, Cohesion, loyalty, and effective leadership. In the context of Solidarity, team members feel a sense of unity and support for each other. They have a collective awareness of a common goal and are committed to achieving it. This Solidarity creates a strong foundation for teamwork, where each values their role and contribution. Cohesion is essential in building close relationships among team members. There is mutual understanding and compatibility between team members, forming solid and positive relationships.

Cohesion creates a comfortable work environment (Mutonyi et al., 2020; Jyoti, 2022) where open communication and collaboration can flourish. Loyalty is another indicator of team spirit. Team members are not only loyal to the common goal but also to each other. They build trust and dependence, creating an environment that supports mutual growth and development. Effective leadership plays a crucial role in creating *Esprit de corps*. An effective leader can inspire and guide the team towards achieving common goals. This leader facilitates good communication, resolves conflicts, and creates a motivating vision. A strong *Esprit de corps* strengthens the team's resilience and provides a solid foundation for achieving shared success.

Attitudes such as optimism, assertiveness, empathy, harmony, compassion, and respect play a crucial role in teamwork dynamics. These attitudes contribute significantly positively, strengthening bonds among team members and improving overall team performance. Empathy in work teams in organizations refers to the ability and attitude of team members to understand, feel, and pay attention to each other's feelings, needs, and perspectives (Arghode et al., 2022; Veloski & Hojat, 2023). The role of empathy in effective leadership in the work environment (Simon et al., 2022) explores the relationship between empathy, emotional intelligence, and information and communication technology in the workplace (Li et al., 2021). The role of empathy in the work environment presents new models and measurement tools (Lima et al., 2021).

Team harmony in organizations plays a crucial role in achieving mutual success and well-being. Harmonious teams tend to work more effectively. When team members can work together without conflict or obstacles, they can achieve their shared goals more efficiently (Chen & Wang, 2020; Garcia & Rodriguez, 2021). Affectionate in the work environment may include several elements that create positive and supportive relationships between team members or are often used to describe close relationships. A strong culture can form an effective organization through giving compliments, gentleness in communication, valuing well-being, emotional involvement, collaborating politely, offering support at difficult times, openness and warmth, respecting personal needs, and providing career support (Yue, et al., 2021).

In teamwork dynamics, an emphasis on coherence is a top priority to strengthen solid and efficient relationships among team members. Some of the attitudes that are the main focus in achieving such coherence include synergy, interdependence, interconnection, mutual trust, mutual care, cooperation, and

reciprocity. This involves achieving synergy through collaboration, interdependence that strengthens relationships, and efficient interconnection in exchanging ideas. Mutual trust and mutual nurture are the foundation of togetherness, while collaboration and reciprocity strengthen team relationships. Synergy, interdependence, interconnection, mutual trust, mutual nurture, cooperation, and exchange support teamwork coherence.

Collaboration in teamwork includes close cooperation between team members to achieve a common goal. Collaboration involves sharing ideas, resources, and responsibilities to improve performance and achieve better results than would be possible individually. Teamwork is the collaborative effort of a group to achieve a common goal or to complete a task most effectively and efficiently".

Reciprocal refers to a mutual relationship or mutually beneficial exchange between individuals, groups, or organizational units. The concept of reciprocity needs to be applied in an organizational context. J. R. Schermerhorn Jr. discusses how this principle can influence team behavior and performance (Schermerhorn, 2020). Furthermore, the welfare aspects of team members need to be considered. M. Adler and N. Snarr provide a perspective on how the reciprocity principle can shape a climate that supports team well-being (Adler et al., 2020). Reciprocity can be the basis for successful collaboration. How the reciprocity principle contributes to team innovation needs to be analyzed. Işık et al. (2021) provides insight into the relationship between reciprocity and the ability of teams to innovate.

In teamwork, keeping the common good in mind and reaching consensus is critical to creating a harmonious and productive environment. The results of this research significantly contribute to Islamic education management because local wisdom is often in harmony with Islamic values, so local wisdom values are integrated into teamwork. Islamic education management can strengthen these values in organizations, creating a harmonious and ethical work environment. Apart from that, this research also makes Islamic education management more contextual and relevant for human resources in the organization because an approach that suits their culture and environment will be more readily accepted and applied, strengthening all parties' involvement and active participation. Furthermore, this research helps Islamic education management overcome internal conflicts more peacefully and constructively, reduce tensions, and promote a more peaceful work climate.

Some principles and attitudes vital to achieving this include Consensus, Common Goals, Common Welfare, and Altruism (Mallén-Broch et al., 2023). By prioritizing the common good, teams prioritize achieving goals and ensure that success benefits all team members. In successful teamwork, each individual feels involved and valued and somewhat contributes to creating a positive and sustainable work environment.

Such is the explanation of some of the values that are the basic principles in teamwork based on Gayo local wisdom so that with these values, people who are members of the teamwork can work together; teamwork is a system of work done by two or more people in the form of group work with complementary skills and are committed to achieving a mission that has been agreed upon in advance to

achieve common goals effectively and efficiently. Teamwork becomes a necessity in realizing the success of performance, and work performance makes a driving force that has energy and synergy for team members (Mobolade et al., 2021). The organization's success will increasingly depend on teamwork rather than on prominent individuals. In Islamic teachings, the message of cooperation is contained in QS. Al Maidah: 2

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "And help each other in (doing) righteousness and piety, and do not help each other in sin and transgression. And fear Allah, Verily Allah is Severe in His punishment".

The word التعاون is a masdar from the Arabic word يتعاون - تعاون, which means اعان بعضهم بعضا. The word التعاوني is a Misbah form of the word which has a cooperative meaning, which is cooperation (helping). Furthermore, the Prophet s.a.w.innate said: "innal mu'mina lil mu'mini kal bunyâni, yasyuddu ba'dhuhu ba'dhan, wa shabbaka ashâbi'ahu, a believer with other believers is like a building that is neatly arranged, some of which strengthen some others. And he also hinted by glueing his fingers". (Hadith narrated by Al-Bukhari from Abu Musa al-Ash'ari).

In Nubdzatul 'Ilmiyyah fit Ta'âwun ash-Syar'iy wat Tahdzîr minal Hizbiyyah, it is explained that ta'awun in virtue and piety, which includes universal virtue (al-birr), Ta'awun in form of wala' (loyalty) to between Muslims. Every Muslim must realize that he is part of another Muslim. Ta'awun is oriented towards streng thening the joints of social life and protecting each other. Ta'awun in the effort of ittihâd (unity), Ta'âwun in the form of tawâshî (mutual advice) in truth and patience.

Realizing that every Muslim is part of a larger ummah creates a call for mutual support and cooperation. This cooperation is directed at strengthening the joints of social life, which includes mutual protection and help in achieving common goals such as unity (ittihâd) and giving advice in truth and patience (tawâshî). Thus, cooperation in this context becomes the foundation for building a strong community and supporting each other in various aspects of life.

CONCLUSION

Teamwork in organizations describes active collaboration between individuals who come together to achieve a common goal. In Gayo's local wisdom, cooperation aims to obtain benefits that the members of the working relationship feel. Realizing effective teamwork requires adherence to fundamental values and principles. Based on Gayo's local wisdom, these principles include consensus-based decision-making, having a vision, ethical conduct, prioritizing common welfare, altruism, mutual achievement, coherence, and meaningful contributions. Additionally, the principles encompass proportional and well-organized efforts, job assignment and specialization, monism (non-overlapping roles), integrity,

consolidation, synergy, esprit de corps, solidarity, cohesion, loyalty, effective leadership, interdependence, interconnection, mutual trust, mutual nurture, collaboration, reciprocity, adherence to norms, optimism, assertiveness, empathy, harmony, affection, and respect. These values form the foundation for successful teamwork and cooperation, ensuring that the collective efforts of individuals lead to beneficial outcomes for the group as a whole.

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